5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

133 cities and owns along the rivers are inhabited by Chinese. Some of the Ch'iang live in villages or farms in the valleys, but most of them live on farms or in fortified villages called Chai Tzu in the higher altitudes. There are extensive loess deposits that are so deep that they have been terraced and made into good farm lands.

137 Where the Ch'iang live most of the lower altitudes have few trees and little underbrush, a condition that is probably due to woodgatherers and much pasturing of sheep and goats. Higher up, above the homes and villages, are forests which are the source of

132 firewood and lumber. The climate in the lower altitudes is dryer than in the central part of Szechwan, where there is comparatively heavy rainfall. Occasional droughts and semi-droughts occur. The rainfall is heavier in the higher altitudes where the forests have not been exterminated.

101 Northwest of them are the Tuh Hua and the Heh Shui, two

136 powerful tribes that, according to some reports, have never been conquered. Southwest of them are the Jia Rung. East of them are the Wa Ssu who helped the Chinese defeat the Ch'iang under Ch'ien-lung. In the high mountains are leopards, bears, and wild boars, and poisonous snakes are sometimes found in the fields and in the forests.

3. The People.

142 The Ch'iang are yellow or brown in color, differing so little from the Chinese that when they are dressed in Chinese clothing it is difficult to distinguish them from the Chinese people. The average height of the men is about 164 or 166 centimeters, the average cephalic index about eighty, the eyes are dark brown, the hair dark brown or black and generally straight, the nose is a trifle narrower than that of the Chinese, and the epicanthic fold is often lacking. There are probably no more convex or "Roman" noses among them than among other eastern Asiatic races. It is thought that they are a branch of the Burma-Tibetan race.

165 The Ch'iang are a hardy people. Both men and women are strong and industrious. The death rate, however, is very high, due to an unbalanced diet, meagre knowledge of hygiene, and the absence of trained physicians and good medicine. The writer took the records of about forty families, and found the death-rate to be six hundred and twenty-six per thousand. It is probable that some deaths that occurred within a short time after birth were not reported.

Mewu

of this valley trough there stood 23 black Tibetan tents in a long row. /23
I had good introductions from the new Mewu monastery, as well as a Chinese interpreter who had lived many years as a trader among these Tibetans, so that I soon gained somewhat closer contact with the inhabitants of these tents. (3)

> 3. For the place of these traders in the social life of the Tibetan nomads, see Ekvall 4), page 48ff.

Anthropologically the Mewu-Fantzu are by no means a uniform /42
type. On the contrary, one is struck by the diversity of types. (1)

> 1. In this connection, compare the rich selection of illustrations of ethnic types in Hermanns 3). According to Ekvall 4), page 9, the Fantzu of this region have "all characteristics of a mongrel physical type."

The men are tall to medium-height, measuring about 160 to 180 centimeters; the women are on the average about 20 centimeters shorter. The skin of the exposed parts of their bodies is dark brown, their hair is deep black. Their beard and arm-pit hair is sparse. They do not always have pronounced Mongoloid lids. Some of these Tibetans with their relatively long faces, slightly slanting eyes, somewhat prominent cheek bones and long, flat to concave noses, cannot be distinguished from typical North Chinese. Others, with rounder, flatter faces, more prominent cheek bones, concave noses and slanting eyes with very pronounced Mongoloid folds, look more like Mongolians. Still other types with squarer faces, prominent cheek bones and more prominent, rather narrow upper jaws, sometimes remind one of a Japanese type. However, one also sees types that resemble more the Turkish inhabitants of Sinkiang or even Europeans, more often with straight noses (especially in the types /9/ resembling Europeans), less prominent cheek bones, straight eyes with eyebrows slanting downward at the outer edge, without the Mongoloid fold. By contrast there are, however, also types which occur more often farther south in Hsik'ang, according to my observation, who have very prominent aquiline noses and high cheek bones and remind one of the North American Indian type with their aquiline noses. There are others with narrow faces, delicate aquiline noses and graceful bodies, resembling East Indians and gypsies. All this simply shows that these Fantzu are not a uniform race, and that there must have been a great deal of miscegenation.

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Sino-Tibetan Border AE3

CHAPTER XXXI

MI-LI, THE LAND OF THE YELLOW LAMA.

The San-ko-ya monastery—The eastern Tibetan—A tall straight-featured race—The Ya-lung again—Suspicious ferrymen—Our useless appeal to the lamas—Further negotiations—My interpreter wins the day with threats—We cross the river—Pê-tiao—Attempts to mislead us—A friendly monastery—Camp in the forest—Gold mining—Magnificent peaks—K'u-lu—Yaks—A cold night—Suspicious lamas—"Have you not come to dig for gold?"—The Chinese rank of the K'u-lu lama—A hospitable family—The reasons for Tibetan suspiciousness—An obstructive guide—We reduce him to reason—Interview with a lama—His objections overcome by the passport—The Mi-li river—A steep climb—Reach Mi-li after dark—A large monastery—Well-built houses—Tibetan and Chinese houses compared—Mr Amundsen's visit to Mi-li—The Mi-li prime minister—Present him with salad oil—Chinese traders—Gold washing—Extreme protectionist measures.

WE had now been for four days within the boundaries of Huang La-ma Ti-fang, "the land of the yellow lama," as the Chinese often call the kingdom of Mi-li; but as yet we had seen no lamas and had not encountered the opposition from the Mi-li king which had been prophesied for us by the Chinese. The next day, however, this peaceful state of things was to come to an end, and we were to have our first experience of that suspicion and obstruction which, when continued day after day, are so wearing to the traveller in Tibetan countries.

Leaving Mo-lien we crossed the top of a ridge and began a long steep descent to the Ya-lung. A little way down from the top we came to San-ko-ya our first Tibetan monastery, a two-storied building of whitewashed stones, built all round a courtyard. Two of the lamas were sitting outside, and as they understood a little Chinese, we had some conversation.

These Tibetans are very different from the Hsi-fans, and are, I think, also fairer in complexion than and superior

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142 in physique to the Lo-los. They are very big men, much bigger than the average of any nation of Europe, with straight noses and reddish complexions. This is the prevailing type in the part of eastern Tibet in which we travelled, though mixed up with them, one also finds men, and especially women, of rounder and more Mongolian features. Also somewhat smaller and darker men are to be met with sometimes. The race, like nearly every other race, is doubtless a mixed one.

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609 Descending 4000 feet from the monastery of San-ko-ya we found ourselves for the third time on the banks of the Ya-lung. The ferry-boat was on the other side of the river, and unfortunately the ferrymen also lived on the further bank. We began the usual shouting to attract their attention, and were met with an absolute refusal to bring the boat across.

"We don't know who you are. For all we know you may be coming to attack us, and at all events we cannot ferry you across without orders from the head-man," was the answer they shouted. Here then was our first experience of Tibetan ways. The size and strength of current of the river precluded all idea of swimming across to get the boat. In fact as long as they chose to stay on the other side, the game was clearly in their hands.

Finding argument and persuasion wasted on the ferry-
S men, my interpreter and I climbed 3,500 feet again to see
ST the head-man who lived near the monastery. When we got
788 there we found he was away, so we tried the lamas who
609 had seemed fairly civil in the morning. They were at the moment engaged in their devotions which they performed to the accompaniment of loud bangings of drums and blowings of horns. Occasionally what appeared to be cakes of dough were brought out by attendants and put out of doors, probably as a work of merit, for the crows and other birds to eat.

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609 In half an hour or so the ceremony was over, but our time had been wasted. The lamas said they had nothing to do with the affairs of the world and had no authority over the ferrymen. Doubtless if they had liked to send orders, they would have been obeyed at once, but seeing they did not intend to help us we descended again to